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Mr. ROBE's Third LETTER

To the Reverend

Mr. JAMES FISHER

Minister of the Gospel in the Associate Congregation at *Glasgow*;

CONCERNING

His REVIEW of the *Preface* to a *Narrative* of the extraordinary Work at *Kilsyth*, &c.

WHEREIN

The said *Preface* is vindicated in what hath an express Reference to said Work.

"As, under that predominant Humour of the Jaundice, the Colour is suitably represented to the Eye; it is strange to think what a Judgment an evil Eye doth pass on the spotless Ways of the Lord, yea, with what Satisfaction an impoisoned Nature doth seek to strengthen itself."

Mr. Flem. *Great Appear. Edit.* 1678, p. 201.

Invidus alterius mocrescit rebus opimis.

Hor. Epist. 2. Lib. 1.

EDINBURGH,

Printed by *T. Lumisden* and *J. Robertson*, and sold by *J. Traill* at his Shop in the *Parliament-close*. 1743.

Dear Brother,

MY ſecond Letter to you, which I hope you have received, ended with your Attack upon Mr. *Edwards'* Sermon, and where you begin to nibble at my Preface, and the good Work I am called to vindicate.

I have, with a great deal of Pleaſure and Satiſfaction, read over *a ſecond Edition of the Reverend Mr.* Webſter's *Letter concerning Divine Influence the true Spring of the extraordinary Work at* Cambuſlang, *&c.* with a Preface, and ſeveral Additions in anſwer to your *Review*; — And ſhall, as I go along, inſert or refer to the Obſervations he hath made with ſo much Strength and Clearneſs.

As the Subject of this Letter is the Vindication of the bleſſed Work at *Cambuſlang*, *Kilſyth*, &c. from ſome of the Objections you and others have made againſt it, chiefly theſe taken from the bodily Effects which attend it in ſome particular Inſtances; it cannot but tend to clear the Subject, as it is controverted, to them who deſire and ſeek to find Truth, that I give firſt of all the true State of the Queſtion as it is debated between you and us.

Firſt, The Queſtion is not, Whether the bodily Diſtreſſes attending this Work upon ſome, be Convictions? as the Reverend Mr. *Ralph Erskine* ſeems inclined to ſtate the Queſtion in his Sermon, THE TRUE CHRIST NO NEW CHRIST, p. 25. he ſaith,

New and strange Sort of Convictions are to be suspected; if, instead of Convictions, we hear of Convulsions, bitter Outcryings, Frights, Faintings and Foamings, How delusive is the Work? — I do assure you, *Sir*, we do not assert, that any of these are Convictions; and are so far from thinking it, that I and others have expresly declared to the World, that we do not think that these Things considered in themselves are Evidences of Persons being under any Operations of the Spirit of God. See p. 13. of my Preface. How unfair was it then in our Brother to insinuate to the Populace, as if we gave out, that Convulsions, bitter Outcryings, *&c.* were Convictions? How bitter is his Spirit, when he throws in Foamings into the Number of bodily Distresses, of which I never heard an Instance? It were to be wished that we Ministers were under such Impressions, when in His Presence who is *greatly to be feared in the Meetings of his Saints*, as will make us take heed that we speak nothing against the Truth, but for the Truth. — We assert nothing here but what he himself hath declared were his Sentiments, in his Letter to Mr. *Wesley* a Minister of the Church of *England*, reprinted in the End of Mr. *Webster*'s Letter.

Neither, 2*dly*, is this the Question, Whether these bodily Effects are the immediate Work of the Spirit of God in those who are the Subjects of them? but, Whether these Convictions, Fears, and Joys, of which the Holy Spirit is the Author, may, in some Constitutions, produce naturally such Effects? — The last is asserted by us, but not the first, as the Author of the Introduction to the *Wonderful Narrative* endeavours unfairly to insinuate.

3*dly*, The State then of the Question is precisely this, *Whether the bodily Distresses mentioned are so inconsistent with a Work of the Spirit of God upon the Soul, either of Conviction or Consolation, as that, when these*

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Effects take place, it cannot be the Work of the Spirit of God, but of the Devil, and a Delusion? — I and others assert, That they are not inconsistent with a Work of the Spirit of God upon the Soul, but may in some Instances attend it, and even naturally flow from it.

You appear in your *Review* maintaining the opposite Side of the Question, namely, That these bodily Distresses are not consistent with a Work of the Spirit of God upon the Soul; that they cannot flow from it; and that, where they are, the Work is diabolical and delusive; tho' it must be own'd you have done this in an inconsistent and contradictory Way, as shall be taken Notice of in our Progress. This indeed you must maintain, or you say nothing to the Purpose; as Mr. *Webster* observes, p. 6. of the Preface to his Letter; and, as he further observes, you have never offered the least Proof of this strange Assertion.— The Observations in my Preface were designed to remove the Objection against this Work taken from the bodily Effects in some, and to shew that they were not inconsistent with a Work of the Spirit of God.— Your Reflections upon these Observations evidently shew, that either you maintain their Inconsistency with a Work of the Spirit, or incline to appear to your Party as if you did this, and thereby to lead them to do it, or humour them in the doing of it.

Before I proceed to examine your Answers to my Observations, I shall present you and my Readers with a remarkable Passage from the late great and godly Mr. *Rutherfoord*, whence it appears that upon this Question he was of the same Sentiments with us; namely, That bodily Effects may not only be consistent with a Work of the Spirit of God, but be the Effects of it in some Constitutions.

This Passage, so suitable to this extraordinary Controversy with you, is to be found, *Survey of the spiritual Antichrist*, p. 303 & 304. *For tho' all Utterings*

rings and Stirrings of the Soul, that flow from the Spirit, be warranted by the Word; yet I'm assured some are, and have been, even in our Time, so changed from Glory to Glory, as by the Spirit of the Lord, that their Faces have shined like the Face of an Angel: They have been at Singing, and a Desire to shout for Joy, yea, to leap and dance; and have been so filled with the Fulness of God, that they could not speak; and have been like Vessels filled with new Wine, that wanted Vent; that one said, Lord, hold thy Hand, thy Servant is an old Vessel, and can hold no more of thy new Wine; *and another cried,* Full, full, pained with a Fulness of God, with Marrow and Fatness; *Which I am sure is the Joy unspeakable and glorious spoken of,* 1 Pet. i. 8. *and the begun Fulness of God,* Eph. iii. 19. *and a bodily Soul-sickness for Christ, a Fit of the Swoon that* John *fell into,* Rev. i. 17. And when I saw him, I fell at his Feet as dead. *It is true, that was a prophetical Extasy in* John, *like that of* Daniel x. 7, 8, 9, 15. *in which the Operations of the bodily Senses, or organical Actions, were suspended; so as the Prophets in these Cases could not eat nor drink: So, by Proportion here, I know some stricken with Paleness, Trembling, and deprived of the Use of the Body for a Time, which I judge to be a Trembling at the Word. One a-dying said,* I feel a strong rank Smell of Perfume; and the Sweetness I feel, but cannot speak. *Another said,* I enjoy, I enjoy. *Another,* I see Heaven open, and the high Throne prepared. *Another could do nothing but smile, and look like Heaven. All these to me are the Overbank and high Tides of the Spirit by way of Redundency acting on the Body, because of its near Union with the Soul, and I know warranted by the Word, produce no new Doctrine; but how the Word and Spirit in these Actings are united and move together, I confess I am ignorant.*

I and others assert nothing in this Question, but what this learned and godly Saint maintained in his

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Day before us, namely, That very painful and uneasy Effects upon the Body are so far from being incompatible with the Spirit's Work of Conviction and Consolation upon the Soul, that they may be the Effects of it: And this is what I endeavoured to support and vindicate in my Preface. How far you have weakned what I advanced, I come now to examine.

What Remarks of mine may be the same with Mr. *Edwards*, as you observe by the by, are not the worse for this; I judged them needful in carrying on the Argument as laid in my Preface.

My first Remark is, That there are some who do not cry out in the Congregation, neither have any of the foresaid bodily Seizures, who have been under a Law-work for some Months, and are, as far as we can know the State of another, savingly converted: And there are others who have been under the severest bodily Distress, in whom the Work of Conviction and Conversion, as to the main Strokes of them, answer to the former as Face to Face in a Glass. Is it possible then that any thinking Person will conclude that all is Delusion with the latter, merely because their Bodies were strangely disordered, [when they were at first awakned to feel themselves in a State of Sin and Wrath,] seeing there are the very same uncontestible Evidences of the Conversion of the last, as there are of the first?

It is to be observed, That in your transcribing this Remark into your *Review*, p. 23, 24. you leave out these Words which I have inclosed, namely, *When they were at first awakned to feel themselves in a State of Sin and Wrath*, as if you were loth that the Reader should see by any Means of yours, that these bodily Disorders were the Effects of the Subjects of them being awakned to feel themselves in a State of Sin and Wrath.

You give a twofold Answer to this Remark, whether pertinently and directly, or not, let the Reader judge.

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That which you call your first Answer is, "Altho' Mr. *Webster* artfully insinuates, *Letter*, p. 12. That "it has been charged upon the Gentlemen of the "Secession, as he calls them, and drawn as an Inference from their Writings, That not one Soul can "be converted within the Pale of the established "Church of *Scotland*; yet none of these Ministers "ever said so, and, I believe, never thought so; yea, "as I hinted before, they would rejoice to see "Thousands for one really converted, and that the "Gathering of the People were indeed unto *Shiloh*. "I may add further, that their Charity is not so "narrow, but that they think that many are in the "established Church, and carried off with the Delusions of the Day, who were formerly, and consequently still are, gracious Persons, whose Eyes "the Lord may yet open in his Time."

Mr. *Webster* p. 4. to the second Edition, justly observes, That here you make a twofold Concession; First, *That Persons may be converted within the Pale of the established Church of* Scotland.— How far what you say in the After-part of your *Review* is consistent with this, shall be afterwards noticed. It is obvious to all, that your Practice is not consistent with rejoicing to see Thousands for one really converted within the Pale of the established Church.— Is your misrepresenting the Ministers of the established Church, particularly the Promoters of this Work; and prejudicing the People committed to their Charge against them, as *dealing falsly from the Prophet even unto the Priest*, as *healing the Hurt of the* Lord's *People slightly, saying, Peace, Peace, where there is no Peace*, as you do, *Rev.* p. 35. is this consistent with an Inclination to rejoice in the Conversion of Thousands under their Ministry? Is your calling all their Hearers to desert their Ministry, and forsake Ordinances dispensed by them, consistent with it? Is your Opposition to this blessed Work, by which Numbers have been converted, in the Judgment of many Ministers from different Parts of the Church,

Church, of undoubted good Character, consistent with such a Disposition?

Your second Concession observed by Mr. *Webster* is, *That Persons, when converted, may remain in the established Church, and be so far deluded, at least for a Time, as not to join the Secession.* What Mr. *Webster* hath here observed may be made use of afterwards in our Progress. How far all this is an Answer to my Remark, let others judge.

Your second Answer is, *The uncontestible Evidences of Conversion, as enumerated either by the Narrative, or by Mr.* Edwards, *or by Mr.* Webster, *falling far short of the distinguishing Marks of a saving Work of the Spirit of God; Persons that have no other Evidences, whether such as have been under the severest bodily Distress, or such as have had none of these bodily Seizures; they may exactly correspond to one another, as Face answereth Face in a Glass, and yet be both under a gross Delusion. For my Part, I should think myself unfaithful to my Trust, as a Minister, if I made People depend solely upon such Evidences of Conversion as I find insisted upon by the Promoters of this Work.*

I shall here insert Mr. *Webster*'s solid Answer, Preface to his *Letter*, p. 15, 16, 17. " Happy will it be " for Mr. *Fisher*, if found unfaithful in no other Re- " spect! It was easy for him to have brought the Point " to a short Issue, — by condescending on the *Evidences* " whence one may conclude favourably of the State " of others, — or to have pointed out what *Marks* " in the present Case are wanting, which forbid our " charitable Judgment: — Here is deep Silence. — He " desires indeed some Scriptures to be considered *(a)*. " After reading them, I am at a Loss to conjecture " what he intends. — If from *Ezra* and others mourn- " ing over the unlawful Marriages of some of the " People with Strangers, — and from the Psalmist's

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(a) The Scriptures are, *Ezra* ix. 6, to the Close. *Psal.* cvi. 6, 7, &c *Ezek.* ix. 4. *Rom.* vii. 21, 23, 24.

" Confeſſion, *We have ſinned with our Fathers*, — to-
" gether with the Lord's Command in *Ezekiel* to the
" Man with the Writer's Inkhorn, *to ſet a Mark upon*
" *the Foreheads of the Men that ſigh and cry for all*
" *the Abominations that be done in the Midſt of the*
" *City*; — If from theſe Scriptures he would teach
" that we are to be concerned for the Sins of others,
" even the Iniquities of our Forefathers, and would
" at the ſame Time inſinuate that the People in the
" Weſt have no ſuch Concern on their Spirits, — he
" will find himſelf contradicted by as many as join
" with them in their *publick Miniſtrations* and their
" *more private* Societies. — Not to ſpeak of what
" paſſes on Days of ſolemn Humiliation and Prayer,
" When do Meſſieurs *M'Culloch* and *Robe*, *&c.* appear
" before the Lord as the Mouth of the Congregation,
" without *humbly confeſſing* that we with our Fathers
" have ſinned, and deeply lamenting the growing
" Impiety of the Age? — Is it not expreſly ſaid in the
" following Letter, that the Subjects of this Work
" have an affecting Senſe of Sin, not only as the
" Ruin of the Creature, but as diſhonouring to a kind
" and loving Saviour? And every one knows, that
" the neceſſary Conſequence of ſuch Views are Grief
" and Sorrow for Sin, in whomever it appears. — Nay,
" we find them ſo pained for the Iniquity and wretch-
" ed State of others, as to uſe their utmoſt Endea-
" vours within their proper Sphere, that ALL Ranks
" may be brought humbly to acknowledge their Ini-
" quities, & ſubmit to the Righteouſneſs of Chriſt *(b)*.
" In a Word, if we form juſt Concluſions from their
" profeſſed Concern for Chriſt's Intereſt, and ſeem-
" ing Love to the dear Redeemer, we muſt allow *that*
" *Rivers of Water run down their Eyes becauſe Men*
" *tranſgreſs the Divine Law*; — and that it would not
" be eaſy to ſay what are their anxious Cries and Tears
" in the Preſence of the God of all Grace, becauſe
" they

(*b*) Page 7. of Mr. *Webſter*'s Letter, firſt Edit.

" they dwell among a People of unclean Lips.— But, " if Mr. *Fisher* would insinuate that they have made " no such Acknowledgment as their former Iniquities " and present high Privileges call for, this I believe " they will readily own; but neither have the many " others in the Church of *Scotland*,— whom notwith- " standing he allows to be in a gracious State. So that " still there is no essential Mark wanting. I suppose, " from *Paul*'s Conflict with a Body of Sin and Death, " Mr. *Fisher* would have the Reader infer, that the " Subjects of this Work, who 'tis believed are in a " hopeful Way, — have no such Sense or Concern be- " cause of remaining Corruption. He will therefore " suffer me to remark, that the Narrative particularly " speaks of *their Grief when vain Thoughts fill their* " *Mind, and Restlesness till they recover their former* " *Spirituality* (c); and that, after all their Attain- " ments, *they are still* deeply sensible *of the Re-* " *mainders of Evil that cleave to them and others in* " *this imperfect State* (d)."

Mr. *Webster* hath clearly proved, that the Evidences he had given in his first Letter are such distinguishing Marks of Grace, as warrant us to conclude Persons converted who have them. I have likewise, I hope, proved the same in my first and second Letters concerning these Evidences brought by the *Narrative* (which I understand to be of the Work at *Cambuslang*) and by Mr. *Edwards*.— I am obliged to you, my dear Friend, that you do not call into Question the Evidences I have given of a saving Work of the Spirit in my Address to your Associate Presbytery, Preface, p. 17. which I concluded thus; — " These are the Fruits of " it in many; and do not these sufficiently difference " this Work, both from the common Work of the " Spirit of God upon Hypocrites, and from the De- " lusions of Satan? I know, from what you have " preached and written, you will not adventure to

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(c) Attestation 9. (d) Attestation 7, &c.

" publish that they do not;" And indeed this you have not ventured to do in any Part of your *Review*. And, in Fact, they are no other than what the foresaid Writers have given, and what the famous Mr. *Dickson* reduceth to these Three, in his *Therapeutica Sacra*, as sufficient Evidence of a saving Work of the Spirit, p. 303. 1. *He is burdened with Sin.* 2. *He cometh to Christ for Relief.* 3. *He puts on Christ's Yoke*, Mat. xi. 28, 29. *If a Man have these three Properties jointly in him, he is a regenerate Man, and may defend his Interest (in the State of Grace) to Righteousness and eternal Life through Jesus Christ.* This is the Evidence he continues to make use of all alongst through that excellent Book. It is by such Evidence as this, that I judged in Charity the Persons spoken of in my Remark were converted.— You should therefore have honestly and ingenuously declared, whether, supposing such Evidences being alike in both Sorts, and answering the one to the other as Face to Face in a Glass, these who were under bodily Seizures were under a Delusion, merely because they came under them when they were first awakned to feel themselves under Sin and the Wrath of God. But this you have not ventured to do, and so have left my first Remark entire and unanswered as you found it.

The second Remark in my Preface is, p. 8. " There " are few observing Persons who have not seen " sudden Fears, and great Sorrow upon worldly " Grounds, cause Faintings, hysterick Fits, Convul- " sions, bodily Agonies and Strugglings. The Apo- " stle saith, *Worldly Sorrow worketh Death.* What " Reason can be assigned, why legal Terrors and " Fears, a strong Apprehension of the Wrath of God " in Persons [who know not but the Sentence of Con- " demnation may be executed upon them immedi- " ately] should not have the like Effects upon their " Bodies? [especially considering that the Cause and " Reasons of their Fears are incomparably juster and " greater? Several of us Ministers have long ere

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" now ſeen Perſons diſtracted, as *Heman* was, with " the Terror of God."]

This Remark, in your quoting it, *Review*, p. 24, 25, is much mangled by you, and the Paſſages I have incloſed, in which the chief Strength of the Argument lay, are altogether left out. You anſwer, *That as I have this Remark entirely from Mr.* Edwards, *ſo you have anſwered it above.* Whether I have it from Mr. *Edwards* or not, I am ſure you have not anſwered it above. You had no Occaſion from any ſuch Remark in what of Mr. *Edwards'* Sermon you meddled with; and, if you or any for you will ſhew me when you have anſwered it, I ſhall acknowledge my Miſtake. How amazing then is your Confidence, to aſſert ſo deliberately what is not?

You ſubjoin, *It is obvious to any that underſtands Philoſophy, or common Senſe, that theſe bodily Agitations and Agonies can be nothing elſe but the Effects of a ſtrong Impulſe upon the Imagination, and cannot poſſibly be the immediate Effects of any Actings of the ſuperior Faculties of the Soul, ſuch as the Underſtanding and Will; theſe can produce no ſuch Effects as are here mentioned.* Here then we muſt a-new engage with your Philoſophy, and are forced to diſcover, that what you have in this Paragraph is the Reverſe of Philoſophy, Divinity, and common Senſe. You ſay, *That theſe Agonies, &c. cannot be the immediate Effects of the ſuperior Faculties of the Soul, ſuch as the Will and the Underſtanding, and therefore muſt be the Effect of an Impulſe upon the Imagination.* There can be no Conſequence more glaringly falſe; for tho' we ſhall not conſider here the Affections as Properties of the Will, as ſome Philoſophers and Divines do, yet, conſidered as the inferior Faculties of the Soul, they are diſtinct from the Imagination: May not then theſe Agonies be the immediate Effects of theſe Fears and Sorrows which belong to the inferior Faculties of the Soul as much in ſpiritual Concerns as in worldly and natural Concerns? It was this I aſſerted in the

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Remark; and a Reason is wanted why an Apprehension and Fear of God's Wrath, because of Sin, might not in an equal Degree, and in some Constitutions, produce these Effects as readily as a Fear of natural Evil? But this you have not thought fit to assign. Further, altho' that these bodily Agonies be not the immediate Effects, yet they are Effects of the Understanding and Conscience. Convictions in these awakned to a Sight and Apprehension of Sin, and convinced of the dreadful Wrath of God due because of it, produce horrible Fears and Sorrows; and these again produce immediately, in some Instances, the bodily Effects in question: So that they are the immediate Effects of the inferior Faculties of the Soul. You, who deal so much in Philosophy, might have remembred, *Quicquid est causa, causa est etiam causa causati.* So that you see the superior Faculties of the Soul can produce such Effects as here mentioned.

Your Inference is yet more surprising; *And therefore, since it is not pretended in the present Case, that these Faintings, Convulsions,* &c. *are the Effects of sudden Fear or Grief on worldly Grounds, it is impossible but that they must flow from a worse Cause.* It is not pretended that these bodily Distresses are the Effects of sudden Fear or Sorrows upon worldly Grounds; but it is asserted, that they are the Effects of an Apprehension and Fear of the Wrath of God because of Sin. Is this a worse Cause? Is it not a juster Cause than any Fear upon worldly Grounds? Is it impossible that legal Fears and Terrors can be of an equal or superior Degree to natural Fears, and so produce like bodily Effects in like Constitutions? It was not upon any worldly Ground that *Moses* said, *Heb.* xii. 21. *I exceedingly fear and quake:* Did it therefore flow from a worse Cause? The Royal Psalmist saith, *Psal.* cxix. 120. *My Flesh trembleth for fear of thee, and I am afraid of thy Judgments.* This was not upon any worldly Ground; Did it therefore flow from a worse Cause? The only Reason that I

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can find you offer for the ſtrange *Impoſſibility* you aſſert is, *The Seat of the Operations of the Holy Spirit is the ſuperior Powers of the Soul.* In anſwer, *firſt*, I ſuppoſe you mean, that the *only* Seat of the Operations of the Holy Spirit is the ſuperior Powers of the Soul. Suppoſing this, your Conſequence is not good: For, as has been already ſhewed, the Holy Spirit convinceth the Mind and Conſcience of Sin and Wrath by the Law; theſe Convictions produce Fears and Sorrow, and theſe again affect the Body in ſome. For, who can be eaſy, either in Body or Mind, under the Thoughts of having God for his Enemy, and under the Proſpect of getting Hell for his Portion? 2*dly*, Do not all Divines aſcribe a Work of Compunction unto the Holy Spirit? and is not this Work chiefly upon the Affections and inferior Faculties of the Soul? Are not Fears and Sorrows among the principal Effects of this Work? *Charnock*, who was both a great Philoſopher and Divine, aſcribes thir Fears, ſo far as they are not ſinful, to the Holy Spirit, Vol. 2. p. 577. "The Spirit ſprings up Fears in the Soul, at "the Conſideration of this State; Fears, ſo far as "they are not ſinful, are the Work of the Spirit, as "a Spirit of Bondage." So that you ſee the inferior Faculties of the Soul are the Seat of the Operations of the Holy Spirit, as well as the ſuperior. 3*dly*, This groſs Error of yours is contrary to the Doctrine of Regeneration, Converſion and Sanctification delivered in the Holy Scriptures: There we are taught, that the Change is univerſal upon all the Powers and Faculties of the Soul, yea, upon the whole Perſon; that it is a new Man, and a new Creature: And, if it be ſo, hath not the Holy Spirit, as the Seat of his Operations, all the Powers and Faculties of the Soul, yea, the whole Man? The holy Apoſtle thought ſo, when he prays, 1 *Theſſ.* v. 23. *And the very God of Peace ſanctify you wholly: And I pray God your whole Spirit and Soul and Body be preſerved blameleſs unto the Coming of our Lord Jeſus Chriſt.*

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You add, *Satan has easy Access to the Imagination: All horrible or pleasing visionary Representations, that are formed there, are from him only*, 2 Thess. ii. 9, 10, 11. *First*, If this were true, what then? Can you infer from this, that all these Apprehensions and Fears of Wrath, in a Law-work, which affect the Body in any Degree, are from the Devil? What if, in some few particular Instances, there should be some Impressions made upon the Imagination of Persons under a Work of Conviction, that he may mar this Work, and do what he can to drive Persons to despair; will it follow from this, that the Spirit of God is not at Work upon the Soul; more than from *Satan*'s intermeddling evidently to mar the Work in any other Shape? For, as the last-quoted learned Man saith, Vol. 2. p. 591. "In Convictions begun by the "Spirit, *Satan* doth interest himself; and, if he "cannot stifle them, he endeavours to increase "them." 2*dly*, What you say here is not true; for *Satan* is so far from having easy Access to the Imagination, that he has no Access to it without the Divine Permission. Enough has been said to shew that horrible or visionary Representations formed upon the Imagination are no Part of this blessed Work, and yet may in some very singular Instances attend it without being from the Devil: The Humours of the Body, disordered by any Cause, may be sufficient to produce this Effect, without the Agency of evil Spirits. It is far then from being true, that they are all of them from the Devil. To set this then in some further Light once for all; Whence was that visionary Representation upon *Abraham*'s Imagination, when he was in a deep Sleep, *Gen.* xv. 12. *And when the Sun was going down, a deep Sleep fell upon* Abraham; *and lo, an Horror of great Darkness fell upon him:* Will you say, this was from the Devil?

Mr. *Livingston* tells, in his Life, That, being under some Heaviness because he had no Experience of the sad Exercises of the People at *Stewartoun*, he

saith,

faith, "That one Night, in the Dean of *Kilmarnock*, "in the Midst of my Sleep, there came upon me "such a Terror of the Wrath of God, that if it had "increased a small Degree higher, or continued a "Minute longer, I had been in as dreadful a Con-"dition as ever living Man was in; but it was in-"stantly removed, and I thought it was said to me "within my Heart, *See what a Fool thou art, to de-"sire the Thing thou couldst not endure.*" Will you also say that this was from the Devil? When you shew how the Scripture you quote is applied by you to support your erroneous and extravagant Assertions, it will be Time enough to give an Answer. And now I conclude, that my second Remark remains untouched and unanswered by you.

The third Remark in my Preface is, There is much Reason to conclude that the Work of God in converting many in several Parishes in the Shire of *Air*, and other Places of the West, from 1625 to 1630, was attended with much the same Appearances as this now: It was called the *Stewartoun Sickness* by the Malignants, because of the bodily Distress which accompanied it. I shall transcribe the short Account which the Author of the *Fulfilling of the Scriptures* gives of it, p. 264. "I must here instance a very so-"lemn and extraordinary Outletting of the Spirit, "which about the Year 1625, and thereafter, was "in the West of *Scotland*, whilst the Persecution of "the Church there was hot from the *Prelatick* Party. "This, by the profane Rabble of that Time, was "called the *Stewartoun Sickness*; for in that Parish "first, but after through much of the Country, par-"ticularly at *Irvine* under the Ministry of the famous "Mr. *Dickson*, it was remarkable, where it can be "said (which diverse Ministers and Christians yet a-"live can witness) that, for a considerable Time, "few *Sabbaths* did pass without some evidently con-"verted, and some convincing Proof of the Power "of God accompanying his Word; yea, that many

" were ſo choaked and taken by the Heart, that, " thro' Terror, the Spirit in ſuch a Meaſure convin- " cing them of Sin, in hearing of the Word, they " have been made to fall over, and thus carried out " of the Church, who afterward proved moſt ſolid " and lively Chriſtians. And, as it was known, ſome " of the moſt groſs, who uſed to mock at Religion, " being engaged, upon the Fame that went abroad " of ſuch Things, to go to ſome of theſe Parts where " the Goſpel was then moſt lively, have been effe- " ctually reached before their Return, with a viſible " Change following the ſame; and truly, this great " Spring-tide, which I may ſo call, of the Goſpel, " was not of ſhort Time, but for ſome Years Con- " tinuance: Yea, thus, like a ſpreading Moor-burn, " the Power of Godlineſs did advance from one Place " to another, which put a marvellous Luſtre on theſe " Parts of the Country, the Savour whereof brought " many from other Parts of the Land to ſee the Truth " of the ſame." The Similitude and Likeneſs of this Work amongſt us, unto that referr'd to, ſeems evident; And can theſe bodily Effects mentioned be juſt Grounds of Objection againſt this Work now, and not alſo againſt the other?

To the ſatisfying Anſwer which Mr. *Webſter* has given to your Exceptions againſt this Remark, *Letter*, ſecond Edit. marginal Note, p. 39, 40, 41. I beg Leave to add the following Things; 1*ſt*, You are pleaſed to obſerve, that there is the wideſt Difference between this preſent Work and the Work of God at *Stewartoun*; becauſe "the Author of the *Fulfilling* " *of the Scriptures* is there giving Inſtances of the re- " markable Outlettings of the Spirit attending the " Miniſtry of theſe who were honoured to be moſt " inſtrumental in carrying on Reformation-work, " *&c.*" By this you ſeem to inſinuate, that the Lord has always countenanced reforming Miniſters with remarkable Outlettings of his Spirit accompanying their Miniſtry, and that there can be no Outletting of his

Spirit

Spirit accompanying the Ministry of such as you represent us to be; for, without this, your first Observation, pretending to shew the Difference between this Work and the Work at *Stewartoun*, is not to the Purpose. Both these are manifestly false. The Scripture-instances of *Isaiah*, *Jeremiah*, and of the Great PROPHET himself in the Days of his Flesh, shew it to be so. Were there not many reforming Ministers, contending against the Corruptions of the Time, whose Ministry was not countenanced as these in a small Part of the West-Country? As to the *second*, it is false, by your own Concession, *That Persons may be converted within the Pale of the established Church of* Scotland, and a flat Contradiction to it.

2*dly*, Tho' we are far from pretending to compare ourselves with these great and good Men in their personal Graces and Qualifications, yet if there could be any Advantage in a Case where a sovereign Lord acts not for our Sakes, but for his own holy Name's Sake, and because it so seemeth good to him, as I am sure there can be none; the Advantage as to Reformation lies upon our Side: For we have attained, by the great Goodness of God, to that Reformation which these good Men pursued after, and which they valued when attained, long after that Period, at another Rate than you do.

3*dly*, These great Men sought after Reformation, and contended against the Evils of that Time, *in a Way of Church-communion*; they sat in Judicatories with the *Prelates* and *their Adherents*; they submitted to their lawful Injunctions; they received Ordination where the Prelates joined in the Action; they preached with them as Occasion offered, and would have been satisfied to have received the Lord's Supper, if they could have been admitted to do it sitting while others were kneeling. All this, and much more, hath been made evident by the excellent Writings of the Reverend Mr. *Currie* upon *Separation*.—— The Principles, upon which you have

 made

made a Secession from the established Church of *Scotland*, would much more lead you to make a Secession from these great and good Men, were they alive and in the Situation referred to.——So that your Observation, as to the Difference between these great Men and us, comes to nothing, leaving the Advantage upon our Side.

4thly, As to what you alledge, *That the Lord's Work at* Irvine, *at the Time mentioned, was not attended with such cloudy Appearances as cleave unto the present Work amongst us.*— Was not that as cloudy an Appearance, when they were so choaked and taken by the Heart, that thro' Terror they fell over (I suppose you will not quarrel the adding *as dead*) and were so carried out of the Church, as the bitter Outcryings, Tremblings and Faintings among the People at this Time? Would it give no Disturbance in the Time of publick Worship, to be carrying these swooning People out of the Church, especially if there were any Number of them? You have a very polite and pretty Way of expressing this their falling over as dead thro' Terror, p. 28. you say, *Their frail Bodies were inactive for a While*; as if you would make your Readers think, that thro' Terror they fell asleep. Pray, *Sir*, seeing you allow that this may fall out in some Circumstances; What Reason can you assign why our People, in hearing of the Word, may not thro' Terror have their frail Bodies become inactive for a While, as well as these?—But you say, *Their frail Bodies were inactive for a While, without the least Agony, Convulsion or Struggling.* And so have I and many others seen some of our People with their Bodies as inactive for a While, without the least Convulsion, Struggling or Agony, as if they had been dead, while they had been hearing the Word.— But who told you that their Bodies were inactive for a While, without the least Agony, Convulsion or Struggling? Can you reasonably infer this from its not being mentioned in

in the short and distant Account we have of it in the *Fulfilling of the Scriptures?* Philosophy and common Sense will not warrant such an Inference.—— The distressed People at this Time are represented by the Reverend Mr. *Ralph Erskine* in his Sermon, *The true Christ no new Christ*, as People driven out of their Wits and Senses, distempered and distracted (tho' I never saw one such for the fewest Minutes.) Was not the Appearance as cloudy with these in the West, which gave Occasion to ignorant People and proud secure Livers to call them the daft People of *Stewartoun*, as you see from the Passage taken from Mr. *Robert Blair*'s Life, in my first Letter to you?

5*thly*, You say, p. 27. *They had no such frequent Meetings on Week-days, as take place in the present Case, to the manifest Detriment of relative and stational Duties. The Author says only, that few Sabbaths did pass without some being evidently converted.* Mr. *Robert Blair*, in the foresaid Passage of his Life, relates, That as many from *Stewartoun* as were able to travel, and from several other Parishes, went to *Irvine* upon the *Monday* to hear Mr. *Dickson*'s Lecture, which was followed with much Good. So that there was at least one Day's Weekly Meeting at *Irvine*, and we had no more ordinarily at *Kilsyth*. The more frequent Meetings at *Cambuslang* have been again and again sufficiently accounted for.

As to what you add from the Instance of these in *Lochlearn* in *Ireland*, Mr. *Webster* replies, *Letter*, 2d Edit. Marginal Notes, p. 42, 43, 44, 45.

" I had almost forgot to observe, that Mr. *Fisher* " says, p. 28. *Since Messieurs* Robe *and* Webster *have* " *been searching the Author of the* Fulfilling of the " Scriptures, *in quest of an Example of* this Work, " *which they so much cry up; I shall put them in mind* " *of a Passage from the same Author*, much nearer " the Point in Hand *in all Respects*: Great Appearances " of God for his Church under the New Testament,

" p. 201.

" p. 201.—— *When the Gospel was flourishing in the* " *Church of* Ireland *by the Ministry of some eminent* " *Servants of Christ, who were labouring there some* " *Years before the* Rebellion, *and a most extraordinary* " *Time of the Power of the Spirit following the Ordi-* " *nances; when others of* Satan's *Devices, to cast a* " *Let in the Way, had proved abortive, this great* De- " stroyer *was at last let loose in a strange Manner, to* " *essay a Counterfeit of the Work of the Lord there. This* " *first began about* Lochlearn *upon several ignorant Per-* " *sons, who, in the Midst of the publick Worship, fell a* " *Breathing and Panting, with strange Pangs like* Con- " vulsions; *yea, thus they were affected, whatever Pur-* " *pose was preached, even by such Ministers who were* " *known Enemies to the Truth; the Number of which* " *still increased through several Parishes for a Time.* " *At first both Ministers and Christians were put to a* " *stand; but afterward, upon further Discovery of the* " *Tendency of their Way, and finding no solid con-* " *vincing Work, which had therewith any Sense of their* " *Sin, or Panting after a Saviour, did quickly perceive* " *this to be one of the* Depths of Satan, *and his De-* " *sign to slander and disgrace the Work of the Lord.—* " *Yea, it was evident, how such did continue after-* " *wards rude, profane and ignorant. Thro' this En-* " *gine did the Devil thus drive to beget Prejudices a-* " *mongst those, who did look on at a Distance, against* " *the Power and Life of Religion.*"

" Those who think, with Mr. *Fisher*, that the " People in the West, affected with bodily Distress, " were under a Possession of *Satan*, ought, I appre- " hend, fairly to conclude from the above Quotation, " that when the Gospel was flourishing in the Church " of *Scotland*,—and a most extraordinary Outpouring " of the Spirit attending Ordinances, working by " these Means a saving Change upon the Souls of " many, accounted for by the happy Persons accor- " ding to the Law and the Testimony, and this " Change evidenced in the whole of their Walk and

" Practice,

" Practice,—the only Rules by which we can judge
" the State of another,—and about whom nothing
" has appeared but what is common in other Cases
" when People have been awakned to a serious Con-
" cern about Religion;—That, in this great Spring-
" tide of the Gospel, *Satan* was let loose in a strange
" Manner to essay a Counterfeit of the Work of the
" Lord,—and was permitted to affect several Per-
" sons with Tremblings and Faintings; and thro' this
" Engine did the Devil drive to beget Prejudices a-
" mongst those, who did but look on at a Distance,
" against the Power and Life of Religion.

" I appeal to every unprejudised Mind, if this is
" not the fair impartial Conclusion they ought to
" make; and not to infer, that because several Per-
" sons were under satanical Influence (supposing this
" true) and bodily Seizures, therefore the whole
" Work, even with respect to others not so seized or
" possessed, must be Delusion.—Had the Author of
" the above Remark argued in this Manner, he would
" have concluded this Outpouring of the Spirit in
" *Ireland* to be nothing else than infernal Agency.—
" But passing this, if the Reader shall compare the
" Narrative attested by Ministers, the *Kilsyth* Narra-
" tive, or the 3d,—7. Pages of this Letter, with the
" above Passage, he will find the greatest Difference
" betwixt the People about *Lochlearn* and the Subjects
" of the present Work. 'Tis owned that these People
" had no solid convincing Work, which had there-
" with *any* Sense of their Sin;—In the present
" Case they have a most solid convincing Work, at-
" tended with a *deep Sense* of Sin original and actual,
" and that as dishonouring to God and the Redeemer,
" as well as ruining to themselves.—*Those* did not
" *pant* after a Saviour; These we speak of *breathe*
" after Him under *every* Character, and in *every* Re-
" lation. Those in *Ireland* continued ignorant; These
" in the West have learned much of God, and of
" Jesus Christ, whom to know is Life eternal; so

" that

" that Mr. *Fisher* seems to think them inspired, *&c.* " *tho', according to him, by the Devil.* 'Tis obvious " (says he, p. 38.) *to the Observation of all, that the* " *People among us, who undergo those bodily Seizures,* " *presently turn eloquent, and can talk fluently upon* " *some Scriptures, tho'* grosly ignorant *before of the* " *very first Principles of Religion; and, if this is not* " *Inspiration, I know not what it is. Lastly,* Not to " make any further Remarks, Those in *Ireland* con- " tinued rude and profane; These in the West are " civilized, their Walk and Conversation holy, and " such as becometh the Gospel of Christ. So that, on " the whole, the parallel Case, which Mr. *Fisher* " brings from *Lochlearn,* is as dissimilar and opposite " to the present, as Darkness is to Light, Ignorance " to Knowledge, and Vice to Religion. It indeed " from thence follows, and nothing more, *That* " *Persons may fall a Breathing and Panting as these* " *who had run long with strange Pangs like Convulsions,* " and yet not be savingly convinced or converted. " Who denies this? Is it not acknowledged in so " many Words, p. 31. of this Letter? But does it " not likewise follow from the other Passage cited " out of the *Fulfilling of the Scriptures,* p. 38. of this " Letter, that Persons may *through Terror fall over* " *in hearing of the Word, and be carried out of the* " *Church,* and their Convictions notwithstanding " have a saving Issue? which is sufficient in support " of the present Argument. And both Passages, taken " together, shew to Demonstration, as we have ob- " served, p. 31. *That there is no Reasoning from* " *Effects upon the Body, as to the Nature of the Work* " *upon the Mind, either one Way or the other.*"

Thus far Mr. *Webster*: to which I shall add, *First,* That Mr. *Robert Blair,* in his Life, gives much the same Account of this Affair with Mr. *Fleming*; only what Mr. *Fleming* calls the Devil's essaying by these Instances a Counterfeit of the Work of the Lord there, Mr. *Blair* words it thus, *By this Stratagem he* (viz. *the De-*

vil

vil) playing the Ape, did upon some ignorant Persons counterfeit the Work of the Lord. Now, I leave it to the Judgment of the unprejudised Reader, if there be not Ground from this to infer, that there were Instances of bodily Distresses, as the Effects of a Work of Conviction issuing in Conversion, in some Persons among the great Numbers of these converted about that Time by the Ministry of Mr. *Blair*, Mr. *Livingston*, &c. of which these in *Lochlearn* were a *Counterfeit* and *Apeing*: For can there be *Copies* without *Originals*, or *Counterfeits* without *Realities?* It is plain, that it was not the *spiritual Exercises* of the Lord's People which were counterfeited; for 'tis observed, that there was nothing of these to be observed in them: But the *Apeing* and *Counterfeiting* seems to have been of these bodily Distresses, which some of the really Awakned and Converted had been seized with. This is what I conjecture Mr. *Fleming*, in the Account he gives of the remarkable Outpouring of the Spirit upon this Part of *Ireland*, calls an *unusual* Motion upon the Hearers of the Word, p. 265. of the *Fulfilling of the Scriptures*; and, in the Account he gives of the Conversion at the *Kirk of Shotts*, he calls it a strange unusual Motion of the Hearers, the same Page. In Mr. *Dickson*'s Life there is an Account of such counterfeiting and apeing the Work of the Lord as that at *Lochlearn* having fallen out at *Irvine*, and having been discovered by him by the same Means as the former; which give Reason to conclude, that some of these, who were under the real Operations of the Spirit, had such Distresses and Agonies upon their Bodies, of which the other was the Counterfeit. 2*dly*, I observe, That these great Men did not judge those People at *Lochlearn* and *Irvine* to be under a Delusion because seized with Pangs like Convulsions, but because *they had not therewith any Sense of their Sin, or Panting after a Saviour*; as you may see from the Passage you cite from Mr. *Fleming*. Mr. *Blair*'s Account of it is as follows; "At first both "Pastor and People pitying them, had charitable

 "Thoughts,

" Thoughts, thinking it probable that it was the " Work of the Lord; but thereafter in Conference " they could find nothing to confirm these charitable " Thoughts: They could neither perceive any Sense " of their Sinfulness, nor any Panting after a Saviour." Mr. *Dickson* discovered the like Counterfeits with him, and judged of them by the same Rule. So that you see there is no Reason to conclude such of our People to be under a Delusion, and like these at *Lochlearn*, because of their bodily Distresses; *Seeing they had a deep Sight and Sense of their Sinfulness, and Panting after a Saviour*, as Mr. *Webster* hath observed.

My fourth Remark was, It is not to be forgotten, that in *New-England*, where Hundreds were affected in their Bodies the same Way several with us are, the most Part of those who were thought to be convicted, have continued now for some Years to profess serious Religion, and to ratify it, without returning to their former Follies: And shall we not hope the same of these converted amongst us, seeing also they have continued for several Months or Weeks, since they appeared to be converted in a desirable Way? Especially when some Parts of the most refined and uncommon Morality have been practised by them; of which some Instances may be given in the following Narrative.

In answer to this, you only say, *As to the Work in* New-England, *the Reader may judge of it, from an Account given thereof, in a Protestation presented to the Synod of* Philadelphia, June 7*th* 1741, *printed at* Philadelphia *the said Year, and subscribed by Twelve Ministers and Eight Elders, where speaking of Mr.* Gilbert Tennent, *and others of Mr.* Whitefield's *Adherents, they testify*, p. 11. *against* " their preaching " the Terrors of the Law in such Manner and Di- " alect as has no Precedent in the Word of God, " but rather appears to be borrowed from a worse " Dialect; and so industriously working on the Pas- " sions and Affections of weak Minds, as to cause " them cry out in a hideous Manner, and fall down " in

" in Convulſive-like Fits, to the marring of the pro-
" fiting both of themſelves and others, who are ſo
" taken up in ſeeing and hearing theſe odd Symp-
" toms, that they cannot attend to hear what the
" Preacher ſays; and then, after all, boaſting of
" theſe Things as the Work of God, which we are
" perſwaded do proceed from an inferior or worſe
" Cauſe." *This concurring Teſtimony of ſo many Miniſters and Elders of the Presbyterian Perſwaſion, who had full Acceſs to know the State of the Matter as to Religion in our* American *Colonies, will certainly find Credit with all ſober and thinking Perſons.*

For Anſwer, I never ſaw the foreſaid Proteſtation, neither upon enquiring can find any Copy of it. I leave it to the Reader to judge whether, from the many Inſtances we have had of your Manner of quoting the Writings of others, either he or I have Reaſon to take this Paſſage upon your Word?— Yet, ſuppoſing it to be as it ſtands in your *Review*, the following Obſervations render it altogether harmleſs as to the affecting my Remark. For, *firſt*, How far you have Reaſon to conclude that ſober and thinking Perſons will certainly give Credit to their Teſtimony becauſe they are of the Presbyterian Perſwaſion, you may judge from the Character you have given of the Presbyterian Miniſters and Elders of this whole Church, and from the Credit you have given, and would have all ſober Perſons give, to the concurring Teſtimony of a far greater Number of Miniſters and Elders of the Presbyterian Perſwaſion, unto the Goodneſs of this Work at home.— Beſides, I know no more Reaſon why greater Credit is to be given to theſe of the Presbyterian Perſwaſion, than to theſe of the Congregational Perſwaſion, who are as orthodox as to the Eſſentials of Chriſtianity as the former. 2*dly*, The Proteſtation ſays not one Word againſt the Perſeverence in Goodneſs of Profeſſion and Practice of theſe in *New-England* of whom my Remark ſpeaks, and there-

fore doth not in the least affect it. 3*dly*, It is notour, that there are many Adversaries to this Work both amongst Ministers and People in the *American* Colonies, as well as here, and many of these upon very unjustifiable and unwarrantable Grounds; among whom these Ministers and Elders seem to be. 4*thly*, The whole Synod of *Philadelphia*, Ministers and Elders, were certainly of a different and contrary Opinion concerning this Work and the Promoters of it, else there would have been no Need of their giving in a Protestation to the said Synod; for, if these Protestors had been the Majority, we would have had an Act of Synod against it, instead of the Protestation of a few: And therefore, seeing that Credit is due to Ministers and Elders of the Presbyterian Perswasion beyond all other Men in the World, all sober and thinking Persons, who are of this Opinion, will certainly give more Credit to the Sentiments of a whole Synod, than to those of a few Protestors. 5*thly*, There are considerable Numbers of Ministers, both of the Presbyterian and Congregational Perswasion, of good Name and Character, who concur from their own proper Knowledge in their Testimony to the Goodness of this Work, and the Hopefulness of the Subjects of it. This doth more than counterbalance the Protestation you refer to, supposing it had been to the Purpose. *Lastly*, Some of the avowed Adversaries of this Work from *New-England* acknowledge, That to Appearance there is a gracious Change wrought upon a good many there. This particularly the Reverend Mr. *George Wishart*'s Correspondent confesseth, as hath been already observed in the Preface to my first Letter. — From all this you may see, as the judicious and unprejudised Reader will, that the Protestation, true or false, leaves my fourth Remark in its full Strength.

What followeth, *Review*, p. 30. Mr. *Webster* having answered it in the Preface to his Letter, p. 27. marginal Note, I present you with it here. "Mr.

"*Fisher*

" *Fisher* says, p. 30. *It is most remarkable, that, within the Space of less than Eight Months, this Work is as suddenly decaying in the Place where it began, as it arose at first; and, in other Places, it has begun and decay'd in much shorter Time, even altho' all possible Means have been used to preserve it in Vigour.* If Mr. *Fisher* means that there are now but very few in *Cambuslang* and some other Places under bodily Distress, it is no doubt true; for this good Reason, that the greater Part have attained to Peace and Joy of Mind in Believing: And it may be also true, that vast Numbers, whose Curiosity and Attention being awakned thro' these unusual Symptoms, did at first attend publick Worship there, do now attend their own Churches, *as is most reasonable.* But whereas Mr. *Fisher* adds, *That it is happened, at* least *to these who were immoral, and had not a Profession before, according to the true Proverb,* 2 Pet. ii. 22. I hope it will give him Pleasure to be told, that he has been so far misinformed, that the very contrary is true: What may have happened with respect to some few, I can't say; but have good Authority to affirm, that the *many* Profane, who have been wrought upon, still evidence a saving Change in their holy Walk and Conversation."

I add, that (blessed be the Lord our Keeper) of all the Persons here, of whose Outgate I had conceived satisfying Hope, only one hath been surprised into an Act of Drunkenness, for which he was deeply humbled, and professed the deepest Sorrow and Remorse, with Resolutions in the Lord's Strength to be more watchful in Time to come. You'll doubtless be of Opinion, that it would be unjust and antiscriptual to conclude against the State of that Person from one single Fact; and yet more unjust to conclude against the Sincerity of many others, supposing he should fall away altogether; as Mr. *Webster* hath well observed, p. 22. of his Preface. And, if I am not

not misinformed, there have of late some alarming Instances fallen out amongst the Seceders, which may teach them the Danger and Unjustness of such Conclusions.

I cannot but represent to you, *my dear Brother*, seeing I think you are bound in Conscience to testify against it, that there is an observable Keenness amongst several of your Party to find Fault where there is none. There is nothing more common here and elsewhere, than, if they see any of these People smile or be moderately cheerful, to cry out against it as a falling from Goodness, and returning to what they were before their Awakning. Yea, which is worse, there is an impatient Waiting for the Halting of these new Converts, a Wishing and a Longing for it, and a Rejoicing at any Thing like an Instance of it. A Person of undoubted Credit told me, that one of your People said to him, he hoped to see Scores of them upon the Repenting-stool before *May*. Is this Zeal for the Glory of God, that can wish, long for, or rejoice in, the most wicked Persons falling into Sin? It is but just to observe this, which is so notour, that both these at a Distance from us, and Posterity, may have a circumstantial History of what has fallen out at this Time.

You proceed, p. 30, 31. as followeth; *Under this Head Mr.* Robe *pretends to give Instances, from the Holy Scripture, of Things exactly similar to these bodily Distresses (which, he says, are to be found) in our Case. But, because Mr.* Webster *mentions these Instances more distinctly, I shall consider them as they stand in his Letter*, p. 35, 36.

The Reader will observe, that, in the Passage of my Preface referred to, I refer to Mr. *Edwards'* Sermon for Scripture-instances of this; and that you are so wise as to pass over, unmeddled with, an Observation of considerable Importance.

As to what you have said, p. 31, 32, 33. of your *Review*, upon the Scripture-instances cited by Mr. *Webster*,

Webſter, the Reader will find a full and ſatisfying Anſwer from the marginal Notes of his *Letter*, p. 33, 34, 35, 36, 37, 38.

I only add, You are at all Pains to ſhew, that there are no Scripture-inſtances of Perſons coming under bodily Diſtreſſes from a Work of Conviction, *while hearing the Word*; and yet, p. 27. you ſay, That falling over (as dead, and being carried thus out of the Church) *in the hearing of the Word*, as in the Caſe of *Stewartoun*, is not refuſed in ſome Circumſtances. How is this conſiſtent with your Reaſoning againſt Mr. *Edwards*, p. 27, 28. of your *Review*, that every Thing not recorded, as attending the ſpiritual Experiences of the Saints, is contrary to Scripture-example; which is the ſame Thing, in this Caſe, as to be excluded by a Scripture-rule? Do you not here manifeſtly contradict yourſelf? If you ſay, that there are Scripture-inſtances of Perſons falling over as dead, under a Work of Conviction, while hearing the Word; you contradict yourſelf, and grant all that we demand. If you ſay that there are no ſuch Scripture-inſtances, and yet allow it in ſome Circumſtances, you allow of Mr. *Edwards'* Obſervation, "That no Deviation from what has hitherto been "uſual, let it be never ſo great, is an Argument that "a Work is not a Work of the Spirit of God." And again, "That tho' there be no Inſtances in Scri-"pture of ſuch extraordinary Effects upon the Bo-"dies of Men, yet there is no Force in the Ob-"jection, if there is not a Scripture-rule excluding "ſuch Things." You contradict all your Reaſoning againſt this, and admit of what you ſay is contrary to Scripture-example, and excluded by Scripture-rule. You may extricate yourſelf as well as you can.

In your *Review*, p. 33. your Anſwer to my laſt Remark, containing Queries, begins thus; *Laſtly*, *Mr.* Robe, *Pref.* p. 10. *ſeriouſly begs of thoſe who look upon this Work as a Deluſion, that they would direct him and other Miniſters, how they ſhall anſwer diſtreſ-*

ſed

ſed Perſons, who come to them crying bitterly, What ſhall we do to be ſaved? *And accordingly he wants Direction what to anſwer in the following Caſes, which he propoſes by way of* Queſtion, *as ſo many natural Conſequences of reckoning this the Work of the Devil.* Before I conſider the Anſwers you give to my Queries, I cannot miſs to obſerve, that, all alongſt in your Quotations either from my Preface or from others, you induſtriouſly leave out all Paſſages expreſſing the Concern of the Diſtreſſed to begin with a Sight and Senſe of their Sin, as both I and others have Times without Number declared. In this unfair Way you deal here: For you leave out altogether my ſtating the Caſe of the Diſtreſſed thus; *That they come to us, crying bitterly that they are loſt and undone, becauſe of Unbelief and their other Sins.* In this View it was, that I begg'd Direction what Anſwer I and other Miniſters ſhould give, namely, to Perſons diſtreſs'd, and bitterly crying out, from a Sight and Senſe of their loſt and undone State becauſe of their Unbelief and other Sins, which they are now convinced and ſenſible of. Thus you ſhould have conſidered them in the Inſtructions and Directions you are pleaſed to give me and other Miniſters in your Anſwer to the Queries: How you have performed this, is now to be conſidered.

As to my firſt Queſtion, Shall we tell them that they are *not* chriſtleſs and unconverted, when we evidently ſee many of them to be ſuch? You anſwer, *By no Means.* Your Anſwer is ſolid and good; but then it is not conſiſtent with your reckoning this Work a Deluſion and the Work of the Devil, in as far as thereby chriſtleſs and unconverted Perſons have been convinced of this their ſad State, and affected with it; which was the Caſe of the moſt Part of the Diſtreſs'd. As to your Digreſſion about the Seceders, it is not worth while to anſwer: Only I perſiſt in the Character I gave of the Ten or Twelve Seceders with

with us; every Body will own my *causa scientia* is better than yours possibly can be.

My second Question was, Shall we tell them that their Fears of the Wrath of God are all but Delusion, and that it is no such dreadful Thing as they need to be so much afraid of it? The last Half of this Question you omit altogether, and take no Notice of it; which is another Instance of your Unfair-dealing. Your Answer to the first Part is, *If their Fears are the Effect of a heated Imagination, and flow from a sensible Representation of horrible Objects upon their Fancy, do not fail to tell them that this is nothing else but Delusion.* But if their Fears are not the Effect of a heated Imagination, but arise from a Conviction of Sin because of Unbelief, and of the Dreadfulness of the Wrath of God due to them because of it, as you have been told, in this very Paragraph, was their Case; What shall we say to them? Shall we tell them, that their Fears of the Wrath of God, and the Dreadfulness of it because of their now felt Unbelief and other Sins, is nothing else but Delusion? This was the Question; and this you have not given the least Answer to, neither could without condemning yourself.

My third Question was, Shall we tell Persons, lamenting their Cursing, Swearing, Sabbath-breaking, and other Immoralities, that it is the Devil who makes them see these Evils to be offensive to God, and destructive to their Souls? To this you answer, *The Devil cannot make them see these, or any other Evils, as they are offensive to God.* The plain Inference from this is, That these Persons being brought to see and lament these Evils as offensive to God, which was indeed the Case, seeing it is not in the Power of the Devil, must be the Work of the Holy and Blessed Spirit, by your own Concession. How then can you have Peace, how can you be so daring as say and write that this whole Work is Delusion and Diabolical? As to what you add, *That altho' the Devil can-*

 not

not do this, yet he may prompt them to rest in a partial Reformation, &c. It is granted, no doubt, he will endeavour to do it; and against this Device of the Devil the Distressed have been carefully warned, which the Lord graciously helped to do.

My fourth Question was, Shall we tell them, who, under the greatest Uneasiness, enquire at us what they shall do to get an Interest and Faith in Jesus Christ, that *Satan* is deluding them when they shew any Concern this Way? Your Answer is, *If it is Ease from their frightful Apprehensions upon any Terms, or if they are looking for an Interest in Christ upon their own Doings in Whole or in Part, or upon their own Act of Believing, and are not brought quite off from a Righteousness within them, to receive and rest upon Christ alone in the Word; whatever Concern they may seem to have,* Satan *is certainly deceiving them.* In this Medley of Confusion you put Cases of Persons making this Enquiry, that have not happened here or elsewhere that I know of. It has been often declared, that the Persons concerned in this Question wanted not Ease upon any Terms, but in such a Way as God might be glorified in their Salvation. They were such as wanted above all Things to have an Interest in Christ for this Purpose, and to be directed in the Scripture-way of attaining it; and shall we tell such, that *Satan* is deluding them in their shewing a Concern this Way? This is what you have *pitifully shifted* to give an Answer unto, and declare yourself upon.

My fifth Question was, Shall we pray, and recommend it to others to pray, to deliver them from such Delusions? Your Answer is and will be astonishing to every unprejudised and honest Reader: You say, *That by all Means we are to pray, and recommend it to them to pray, to deliver them from such Delusions, as we would desire to recover them out of the Snare of the Devil, who are taken captive by him at his Will.* Now, *Sir*, have you not acknowledged in your Answer to the first Question, that it was no Delusion,

That

That christless and unconverted Persons were convinced that they were such? and your Answer to the third Question, *That these who saw and lamented their Immoralities, as offensive to God, could not in that be under the Delusion of the Devil.* You have shifted the giving any Answer to the other Questions, and yet here you advise Ministers to pray, and recommend it to the People to pray, to deliver them from these Things as Delusions. *The Advice is dreadful!* It is worse than the Counsel of *Balaam* to *Balak.* "How "hast thou counselled him that hath no Wisdom? "and how hast thou plentifully declared the Thing "as it is? To whom hast thou uttered Words? "and whose Spirit came from thee?

You add, *Upon the Whole, Mr.* Robe *says,* "It "would be worse than Devilish to treat the Lord's "sighing Prisoners at this Rate." *What is worse than Devilish I know not.* The Reverend Mr. *Ralph Erskine,* in his *Giving Love of Christ,* p. 53. will tell you, that 'tis a *devilish unbelieving Heart* which rejects Jesus Christ.

What is yet worse you may learn from *Mat.* xxiii. 13. "But wo unto you, Scribes and Pharisees, Hy-"pocrites: For ye shut up the Kingdom of Heaven "against Men; for ye neither go in yourselves, nei-"ther suffer ye them that are entring to go in."

You add, *I find that the frightful Terms relative to the Devil and Hell are the very Shibboleth of the Party.* Doth this come from one stiling himself a Minister of the Gospel? Is not this the profane Exception that the most wicked and secure Sinners have taken against the best Preachers since the Reformation? Hath not this been their Language, that they preached nothing but Hell and Damnation? Doth not this Language of yours tend to justify and harden them? Is it, say you, the Shibboleth of the Party; And can none of your Party use these frightful Terms without lisping? The Reverend Mr. *Ralph Erskine,* in his Sermon, intituled, *The Power and Po-*

licy of Satan, *&c.* hath frightful Terms relative to the Devil 180 Times; and in his Sermon, intituled, *The mounting Christian*, he hath the frightful Terms relative to Hell 27 Times. I am far from blaming him upon this Account, tho' they are *oftner* in these two Sermons than I have had them in all the Sermons I have preached since *May*. If you are arrived to such a Degree of Politeness since you came to *Glasgow*, as to tell your Congregation in the *Dean*'s Words, that, if they do not change their Manners, they will go to a Place which it is not proper for you to name before such a polite Audience; you should notwithstanding make some Allowances for us who preach to Country-people, and need not be afraid of being slain at the Fords of *Jordan*: For if the Reverend Mr. *Gibb*, without speaking a Word, hold but up the Frontispiece of his pretty Pamphlet, and you come after him commending it, the Guards will allow you both undoubtedly to pass, as having the *Shibboleth* of the Party.

You say further, p. 35. *If I know any Thing worse than Devilish, I think Ministers perswading poor, ignorant and deluded People, that they are privileged Persons, comes nearest to it.* What you understand by *privileged Persons* I can but guess, the Phrase being so general and comprehensive. All the Hearers of the Gospel are highly privileged with a Gospel-dispensation and Ordinances thereof; they are exalted to Heaven in this Respect, as our Lord tells *Capernaum*. And would you not have us to endeavour to make them sensible of it, and to perswade them to improve it to the Ends for which they are thus privileged? If you understand by *privileged Persons* these who are in a State of Grace, and have a Right to all the Privileges of the Children of God, I agree with you, that it comes nearest to worse than Devilish, for Ministers knowingly to perswade *ignorant* and *deluded Persons* that they are *such*; or even to leave undone what they know may have a Tendency to prevent their

their thus deceiving themſelves: But this is what, we hope, the Lord has kept us from doing. Our great Deſire and Endeavour is, by his Grace, to approve ourſelves to Him, and to be kept free from the Blood of all Men. From this you cannot well clear yourſelf, in inſinuating, p. 54. That zealous Concern for your Teſtimony is a diſtinguiſhing Evidence of ſaving Grace, and therefore that all the Seceders may be well perſwaded that they are privileged Perſons. If this be not your Meaning, you give no Anſwer to my Query; and ſo by your Silence, in not declaring againſt ſuch a deluſive Mark of Grace, you do not what is incumbent upon you to prevent many ignorant and deluded Perſons from deceiving themſelves therewith, as, alas! it is to be feared they do. You add, *Whereas they ought to call them to ſearch and try their Ways, and turn again to the Lord, to examine themſelves whether they be in the Faith, and to cauſe* Jeruſalem *to know her Abominations*, Ezek. xvi. 2. *and, like faithful Watchmen, to hear the Word at God's Mouth, and to give the People Warning from him.* All this we endeavour to do, in a Dependence upon the Grace of God; neither have you brought, nor can bring, any Evidence to the contrary. You add, *But it is Matter of Regrete, that it ſeems to be ſadly verified with reſpect to the Promoters of this Work, what the Lord ſays*, Jer. vi. 13, 14. *From the Prophet even unto the Prieſt, every one dealeth falſly. They have healed the Hurt of the Daughter of my People ſlightly, ſaying, Peace, Peace, when there is no Peace.* This is a moſt *bitter Calumny*, unſupported by the leaſt Proof, and a Profanation of the Holy Scripture in the Terms whereof you have uttered it. May the Lord not lay it to your Charge, and give you Repentance.

You proceed to review the Anſwers I have given in my Preface unto two Objections much uſed by your Party againſt this Work this Summer: The firſt is, That it cannot be the Work of the Holy Ghoſt, which

which is so open to publick Notice, and makes so much Noise, *Luke* xvii. 20. *The Kingdom of God cometh not with Observation.* My Answer to it was, It is Matter of Wonder, that this Objection should have its Rise from them, who should be able, and careful, to look beyond the Translation to the Original; and, if they have, 'tis not consistent with Honesty, to make such an Objection, seeing they cannot but know that the *Greek* Word refers to such earthly Pomp, Grandeur of Equipage, and Attendance, wherewith earthly Kings used to make their publick Appearances, or, as our Translators give the Word otherwise upon the Margin, *with outward Show.* *Beza*'s Note upon this Scripture is both short and good, and therefore I give the Meaning of it rather in his Words than my own: "The Kingdom "of God cometh not with Observation, that is, "with any outward Pomp and Shew of Majesty "to be known by; for there were otherwise many "plain and evident Tokens, whereby Men might "have understood that Christ was the Messias, whose "Kingdom was so long look'd for: But he speaketh in "this Place of these Signs which the *Pharisees* dream'd "of, who look'd for an earthly Kingdom of the *Messi-* "*as.*" Our Lord doth not in the least insinuate, that the Coming of the Kingdom of God, in the Conversion of *Jews* and *Gentiles*, was to be silently and unobserved; for this would have been contrary to Fact. Did not the Spirit's Work of Conversion at *Samaria* quickly reach the Ears of the Church at *Jerusalem?* Were not the Conversions from *Paganism* to *Christianity* with Observation? Is any notourly profane and wicked Person, in any Congregation, convicted, and his Life reformed, without Observation? The Remark of the Reverend Mr. *Cooper*, in his Preface to Mr. *Edwards*' Sermon, formerly quoted, is very just: After mentioning the uncommon Appearances accompanying this Work, he says, "If it were not "thus, the Work of the Lord would not be so

"much

"much regarded and ſpoken of; and ſo God would "not have ſo much of the Glory of it: Nor would "the Work itſelf be like to ſpeed ſo faſt; for God "hath evidently made Uſe of Example and Diſ-"courſe in carrying it on." May a ſovereignly gracious God make his Work ſoon appear to his Servants through the whole Land, and his Glory unto their Children! May the heavenly Influence, like Lightning, fly from Congregation to Congregation, alarming every unconverted Sinner, and filling their Hearts and Lips with importunate Enquiries, What ſhall we do to be ſaved?

You are ſo far, *my Dear Sir*, from ſaying *Amen* to this Prayer, that you take no Notice of it, as you do not indeed of what is moſt material in my Anſwer to the foreſaid Objection; and what you are pleaſed to notice, you grant the Truth of it.— Only you alledge, That the Objection is not taken from the Notoriety and Obſervableneſs of the Work, p. 36. as I had ſtated it: *But that both the Promoters of the Work, and they who are enſnared therein, make ſo much Noiſe about their Converſion, and the Number of their Converts, that it is inconſiſtent with that Modeſty and Humility which is the inſeparable Concomitant of a Work of God.——Who ever denied that the Work is obſervable? For ſo is every remarkable Thing in the World, whether it be good or evil: But it is their vain-glorious Boaſting of it, and their high Encomiums of themſelves in their Journals, Hiſtories and Pamphlets, wherewith the World is dunned; this, we ſay, is contrary to the Kingdom which cometh not with Obſervation: For the Kingdom of God is not in Word, but in Power,* 2 Cor. iv. 20. *Our Life is hid with Chriſt in God.*

For anſwer, *firſt*, I am very ſure that the Objection was at firſt as I ſtated it; and that this was the ordinary Cant, That a Work of Converſion is a ſilent Thing, between God and the Soul; and there are Hundreds in *Scotland*, who know that the Objection

jection was thus propounded. If you and your Party have now departed from it, and make no further Objection upon this Ground, I am satisfied; and therefore the first Objection hath been effectually removed, and stands no more in Force.—*2dly*, As to the Shape you have put the Objection in, the short Answer is, All the Facts you found upon are false: Neither the Promoters, nor Persons concerned therein, have made any Noise about it inconsistent with that Modesty and Humility which is the inseparable Concomitant of a Work of God; neither has there been any vain-glorious Boasting of it, or high Encomiums of ourselves, in our Journals, Histories or Pamphlets. The Reverend Mr. *Webster*'s Account of it is scriptural and pious, and far from flattering and great swelling Words of Vanity, in the Opinion of all the World, except your Party, or the Profane, who agree with you in your Sentiments of this Work. The Reader will observe, that you offer not to bring the least Proof of the Facts you so confidently alledge to the Reproach of your Brethren.— We acknowledge, to the Glory of God, that he hath been ALL in this Work, and we nothing. And indeed the poor weak Instruments, he hath been pleased to make Use of, are an Evidence of it.— We desire to say from the Bottom of our Hearts, "Not unto us, not unto us, O Lord, but to "thy Name be the Glory."— You say, *It is the Character of the Beast, to have all the World wondring after him*, Rev. xiii. 3.—If it is so, Dear Brother, who was the *Beast*, by this Character, for several Years bygone, you or we, when whole Country-sides run after you, so that you have been the *Beast* for as many *Years* as we have been *Months?* And, if a just Computation be made, it will be evident, that as you have been longer the *Beast*, so you have been more the *Beast* than we have been yet.— You say further, *It is most observable, that the Lord was not in the strong Wind, nor in the Earthquake, nor in the Fire, but in the still*

still small Voice, 1 Kings xix. 11, 12.— What you mean by this, may be known by comparing it with a Passage of Mr. *Ralph Erskine*'s Sermon, *The true Christ no new Christ*, p. 33. "The true Christ is he that comes in the "still small Voice of the Gospel, which alone is the "Power of God to Salvation and Conversion, while "therein is revealed the Righteousness of God from "Faith to Faith, *Rom.* i. 16, 17. But the new Christ, "the false Christ of our Day, appears as it were in "a Whirlwind, driving poor People out of their Wits "and Senses."— This is another Scripture that you boldly interprete and pervert to prejudise the Ignorant and Unwary, against this blessed Work. You interprete it as if the Lord's being in the still small Voice which the Prophet heard, and not in the strong Wind, Earthquake and Fire, signified, that, under the New-testament Dispensation, the Way of the Spirit's coming and Operations was to be without the Use of the Law in a Work of Conviction, in a calm, silent and unobserved Manner, without the least Terror affecting either Soul or Body. Such a Meaning is as easily denied as given, seeing we have only your bare Word for it: Besides, it is contrary to Scripture, to Fact and Experience.— Was not the Lord in the mighty rushing Wind which filled the House where the Apostles were met upon the Day of *Pentecost*? Was he not in the cloven Tongues as of Fire, which sat upon each of them? *Acts* ii. 2, 3. *Isaac Ambrose* far more judiciously saith, That the Lord's coming to *Elijah* in a still small Voice, and unto the New-testament Church in the Symbols of a mighty rushing Wind, and cloven Tongues as of Fire, signified the different Manner of the Spirit's coming unto the Old-testament Church, and unto the New: For saith he, "The Spirit came "not of old, save in a Vision, or Dream, or in a "still small Voice; but now the Spirit came in a "rushing mighty Wind, in fiery Tongues, in Earth-"quakes; insomuch that the Place was shaken where "they were assembled, and they were all filled with

" the Holy Ghost, *Acts* iv. 31. The Spirit now " made choice to come in such Apparitions, as should " have in them a self-discovering Property, which " should not be hidden." *Looking unto Jesus*, Edinb. Edit. p. 489.— This, I hope, will be sufficient to warn many against being imposed upon, by you and others wresting and misapplying this Scripture to a Purpose for which it was never intended.— And therefore, say you, *We may safely conclude, that Noise, Self-commendation, and Applause, are the true Characters, Notes or Marks of Deceivers, Impostors, and such as are under palpable Delusion.*— All this is denied to have any Place here,— and you have not offered the least Proof of this your Libel: Consequently this new Objection of yours falls to the Ground, and, as already observed, you have passed from the former.

You proceed to review my Answers to the second Objection taken from the *Camizars*. And here pardon me to desire the Reader to observe how *much* you set your Thumb upon, because it could not be well answered. You take no Notice of my observing the gross Blunder of the *Associate Presbytery* in reckoning the *Camizars* and *Cevennes* different Sorts of Enthusiasts, and so their taking an Objection at that Time they knew not from whom.— You take no Notice of my first Answer to the Objection, which was sufficient if I had added no more, and which you shall never be able to overturn, namely, That bodily Agitations, considered in themselves, are no Symptoms of Persons being under the Influence either of a good or bad Spirit; which I sufficiently supported with Instances. It was easier for you to pass this than answer it.

You say, *That I endeavour to shew, in several Instances, the Disparity between our People and the* Camizars, *none of which will hold.*— But I hope to make it evident that the Disparity holds in all these Instances, notwithstanding of what you have said to the contrary.

The *first* Instance of Disparity and Unlikeness I gave

gave was, That the *Camizars* had their bodily Agitations from a ſupernatural Power, as they declare in the foreſaid Book of *Lacy*'s. The Diſtreſſes upon the Bodies of our People proceed in a natural Way from the great Fear of God's Wrath, wherewith their Minds are ſeized, becauſe of a State of Unbelief they are deeply convinced of. In your uſual Way you miſrepreſent this Inſtance of Diſparity, by leaving out ſeveral Sentences, and thereby mangling what I ſaid. You quote, p. 37. my Words thus; *The* Camizars *had their bodily Agitations from a ſupernatural Power: The Diſtreſſes upon the Bodies of our People proceed in a natural Way from the great Fear of God's Wrath.* Let the Reader obſerve, that, in the Part of the Words concerning the *Camizars*, you leave out, *as they declare themſelves in the foreſaid Book of* Lacy's; in which I gave only their own Aſſertion as the Authority for their being acted by a ſupernatural Power. As to what concerns our People, you leave out what is of greateſt Conſideration in this Inſtance of Diſparity, namely, *That their Minds are ſeized with a great Fear of God's Wrath, becauſe of a State of Unbelief they are deeply convinced of.* If you had fairly laid this before your Readers, they would eaſily have ſeen the Inſufficiency of what you ſay to ſhew that this Inſtance of Diſparity doth not hold; but it is your ordinary to leave out all Paſſages, where we declare or hint that their Fears of Wrath proceed from deep Convictions of Sin becauſe of Unbelief. Your Reaſoning will doubtleſs ſurpriſe Readers of the moſt ordinary Capacity: The Sum and Subſtance of it is, That, as you ſay, you have ſhewn above from Mr. *Edwards*, that their Fears of Wrath ariſe from ſenſible Repreſentations of horrible Objects upon their Imagination, which, you alledge you have proved before, cannot proceed from the Spirit of God, neither are they natural; conſequently they muſt of Neceſſity proceed from Satanical Influence. But, *Sir*, when you and others look into my ſecond Letter,

you'll ſee, that Mr. *Edwards* gives no ſuch Deſcription of the Riſe of the Fears of the Diſtreſs'd in *New-England*, and that you have falſified and miſrepreſented his Account. And as we had nothing to do with ſuch a Repreſentation, ſo we never declared whether it was from the Spirit of God or from *Satan*, or whether it was natural or ſupernatural. For I ſuppoſe, that your aſſerting theſe Repreſentations not to be natural, is deſigned to deceive the unwary Reader, and make him think that you are reaſoning againſt what I ſay in the Inſtance, in a Conſiſtency with common Senſe and Experience, That the bodily Diſtreſſes proceed in a natural Way from the great Fear wherewith the Minds of the Diſtreſſed are ſeized; and have not the leaſt Word of horrible Repreſentations as natural. 2*dly*, Suppoſe Mr. *Edwards* had given you Ground to ſay, as he doth not, That the Riſe of the Fears of ſome few in *New-England* was a Repreſentation of horrible Objects upon their Imagination; "By what logical Rule (*to uſe the Words* " *of another* [a]) doth it conclude againſt the Subjects " of the preſent Work, who give a moſt ſcriptural, " rational Account of the Origin of their bodily Di- " ſtreſs, as flowing from a quick and affecting Senſe " of Divine Wrath, not occaſioned by any viſiona- " ry or ſenſible Repreſentation, but thro' Means of " the Word of God in the Hand of the Spirit, con- " vincing them of their Guilt and Miſery? But ſays " Mr. *Fiſher*, It is granted that the Work at home is " ſimilar to the Work abroad. True, this has been " granted as to the great Lines; but, muſt therefore " every Expreſſion of a Writer in Defence of the " Work abroad (explained contrary to the Opinion " of thoſe who allowed of a Reſemblance betwixt " the two Caſes) be the Rule by which the Subjects " of this Work at home are to be tried, and that " too in direct Contradiction to their own Teſtimo- " ny?

[a] Mr. *Webſter*'s Pref. to his Letter, p. 9, 10.

" ny? This indeed is a ſide and eaſy Way of over-
" throwing all Evidence, hitherto I believe un-
" known." You add, *Eſpecially when there can be no Inſtance given in Scripture, that the Operations of the Spirit of God, in his convincing Work, have any ſuch dreadful Effects upon the Bodies of Men, as take place in the preſent Caſe.* The contrary hath been ſhewn again and again: But what then, if there could not? Have not you yourſelf already own'd, that the Operations of the Spirit of God, in his convincing Work, may have this Effect upon the Bodies of Men, to make them fall over as dead; as in the Caſe of *Stewartoun?* Is not this a diſmal Effect? Is it not more diſmal than Outcrying or Trembling? Is this Effect upon ſome few of our People more diſmal than upon theſe at *Stewartoun?* If convulſive-like Motions upon yet a fewer Number, appear to you to be more diſmal than falling over as dead, ſeeing they are known to be the natural Effects of Fear and Terror as much as the other; Why may they not then be as naturally an Effect of the convincing Work of God's Spirit cauſing Fear of Wrath, as the other which you allow? If the Fear of God's Wrath, as a Fruit of Conviction, cauſe ſome Perſons of particular Conſtitutions fall over as dead, as Fears upon other Accounts, of the ſame Degree, naturally do in like Conſtitutions; Why may not Fear of Wrath, upon other Conſtitutions, produce naturally convulſive-like Motions, and hyſterick Fits, as Fear of the ſame Degree, upon other Accounts, would naturally produce in like Conſtitutions? For you know from Philoſophy, that *majus & minus non variant ſpeciem.* So that, after all, the firſt Inſtance of Diſparity and Unlikeneſs betwixt the *Camizars* and our People ſtands firm.

The Account that you give of the ſecond Inſtance I had aſſigned, of the Unlikeneſs betwixt the *Camizars* and ſome of our People, leaves out many Sentences, which ſet the Diſparity in a clear Light: This will

will appear from the Words as in my own Preface, namely, The *Camizars* pretended to Inſpiration; and, if what they declared of themſelves be true, they underſtood not ſometimes what they uttered, neither did they remember it afterwards. Their Organs were moved and uſed, in ſpeaking, by ſome ſupernatural Power, without their own Will and the Influence of their natural Powers. None of our People ever pretended in the leaſt to Inſpiration; they give a rational Account of themſelves, know and remember what they ſay.—You endeavour to ſhew that our People pretend to Inſpiration, as the *Camizars* did.—The firſt Proof is, *That Mr.* Edwards *acknowledges that the Work in* New-England, *to which this in* Scotland *is ſo exactly ſimilar, is attended with Inſpiration.*— If Mr. *Edwards* had done ſo, what then, would it follow that our People pretend to Inſpiration, of which not one, no not the leaſt Inſtance is known, or ever heard of? But Mr. *Edwards* nowhere acknowledges this. You ſay, *Tho' he allows extraordinary Gifts will ceaſe in the adult State of the Church* (you put a childiſh Meaning upon this, not worth Notice) *yet he argues nothing againſt Inſpiration after the Canon of the Scripture is concluded.*— If he doth not, what then, will any infer hence that he acknowledges Inſpiration to attend this Work in *New-England?* But, unhappily for you, he condemns as an Error, That ſome of the true Friends of the Work of God's Spirit, not only at this Time, but at all Times, have given too much heed to Impulſes and Impreſſions upon their Minds in particular Caſes. He argues alſo ſtrongly againſt their Opinion, who think that the Glory of the approaching happy Days of the Church would partly conſiſt in reſtoring thoſe extroordinary Gifts of the Spirit, amongſt which he inſtanceth *Inſpiration* as one. He ſhews ſtrongly, that there is no Reaſon either to expect it or deſire it; upon this Ground, amongſt others, That the Church hath a compleat ſtanding Rule eſtabliſhed.

See

See his Sermon, *Lond.* Edit. p. 59, 60, 61, 62. *Edinb.* Edit. p. 66, 67, 68, 69. — You can never ſpeak of this good Man, without laying to his Charge Things that he knoweth not. So that you have no Proof from Mr. *Edwards* that our People pretend to Inſpiration, neither indeed poſſibly could have.— Your ſecond Proof for their pretending to Inſpiration is as falſe, which is, *Beſides, it is obvious to the Obſervation of all, that the People among us, who undergo theſe bodily Seizures, preſently turn eloquent, and can talk fluently upon ſome Scriptures, tho' groſly ignorant before of the very firſt Principles of Religion; and, if this is not Inſpiration, I know not what it is.* Suppoſe the Caſe to be preciſely as you ſtate it,— the Inference ſeems pretty ſtrange, that therefore they are ſeized with a *diabolick* Spirit.— But indeed your Alledgance is far from being Fact. Of the many that I have ſeen, I never knew one groſly ignorant of the firſt Principles of Religion, who ever attained to Knowledge or Ability to ſpeak of the Scriptures, without great Diligence and Pains in the ordinary Uſe of the Means to attain Knowledge: And tho' ſome of theſe after great Diligence, and a conſiderable Time of Inſtruction, attained to ſpeak with Feeling and Experience of ſome Scriptures, by the ſaving Teachings of God's Spirit; yet it was always in Proportion to the Perſons *natural Capacity*, and the *Meaſure* of Knowledge they had attained in the Uſe of the outward ordinary Means.— If Perſons, who had *greater Meaſures* of Knowledge laid in beforehand, have been brought, by the Teachings of God's Spirit, to ſpeak more knowingly, feelingly and experimentally, ſo as to miniſter Grace to the Hearers, than they did before theſe Teachings, or than others who had not been thus bleſſed; it is no more than what hath always happened, and particularly in the Caſe of *Stewartoun.* So Mr. *Robert Blair* relates in the Paſſage from his Life I ſent you in my firſt Letter, namely, That the Earl of *Eglington*, after Conference with them, proteſted he never ſpoke with the like of them; he

he wondered at the Wisdom they manifested in their Speech.— Your Proof then, of our Peoples pretending to Inspiration, is to be added to the other *Calumnies* and *Falshoods* wherewith your *Review* is filled.— You say not one Word upon the other Circumstances in this Instance of Disparity, namely, That the *Camizars* knew not nor remembred what they uttered, nor were the Organs of their Speech moved by their own Wills and the Influence of their natural Powers, when they were under their pretended Inspiration. To which there was not the *least Likeness* among our People; so then the second Instance of Disparity and Unlikeness betwixt the *Camizars* and them stills holds in *all* its Circumstances. After all, I can give you an Instance of one of your own Followers, and, as far as I know, within the Bounds of your own Diocese, who in the Month of *June* last, before several Witnesses, did with great *Outcries* and *Agonies* of Body declare, as he pretended by immediate Inspiration, That the Work at *Cambuslang* was all a Delusion; That several People who had been at it were Witches; That Mr. *M'Millan* had been greatly wronged; — That Mr. *Fisher* and others were bearing a Testimony to the Truth; — That a certain Person he then nam'd was dead and in Heaven, tho' alive in the Month of *November* last; and many other Things he declared, as he said, by *immediate Revelation*, which I forbear to insert from the Letter before me attesting this. If you had any Instance like this to object against us, what Inferences would you draw from it against this whole Work, tho' they would be most unjust? — I know better Things than draw any against you; only I think it hath a *loud Language*, to teach you *Fear*, *Caution* and *Moderation*, when the only Instance of lamentable Delusion, like that of the *Camizars*, is fallen out among yourselves.

In the third Instance I give of Disparity and Unlikeness betwixt the *Camizars* and our People, you

deal

deal as unfairly as in any of the former: For in quoting it you leave out the principal Thing, which makes the Disparity between them.—I shall set it down, as it is in my Preface, and both inclose and give the Words you leave out in other Characters, that the Readers may observe your Disingenuity.—It is thus; The *Camizars* continued many Years under their bodily Agitations, whenever their pretended Inspirations seized them; [*and these did not proceed from any Apprehension of the Wrath of God due to them because of their Sins:*] Our People are delivered from these bodily Distresses, which do not return upon them again, when they are delivered from their Fears.—To this you answer, *It would seem that their Fears frequently recur, for it is most certain that many of them undergo these bodily Distresses over and over again; so that in this Instance the Similitude holds likewise.*—The Reader will easily observe, that there is not one Word here to the Purpose. For tho' it is true, that the Fears of our People did recur upon them frequently, and consequently their bodily Distresses, until either their Impressions wore off, and came to nothing in some; or the Lord delivered them from their Fears, by giving them a saving Sight of sufficient Relief for them in Jesus Christ: Yet there is no Likeness here to the *Camizars* in the Instance given, but the greatest Unlikeness. For, as express'd in the Instance, the bodily Agitations of the *Camizars* did not proceed from any Fear of the Wrath of God due to them because of their Sins; whereas the bodily Distresses of our People did proceed from such Fears. Is there not a manifest Disparity here? Doth the Similitude hold in this? Further, the bodily Distresses of some of our People ceasing when they are freed from their Fears, and the *Camizars* continuing many Years under their bodily Agitations, notwithstanding of their being continually free from the Fears of God's Wrath, and having the pretended Spirit speaking to them at the

Time, as unto a Child of God, is the Unlikeneſs and Diſparity expreſſed in this Inſtance, which you have diſſembled becauſe you could not ſhew that it was otherwiſe.

The fourth Inſtance of Unlikeneſs was among the *Camizars*. Their pretended inſpired Teachers were only affected, [*and that while they were uttering their Revelations:*] Amongſt us only ſome of our Hearers, [*who, thro' the Power of the Holy Spirit, are by the Word convinced of their Sin and Danger.*]— You have ſuch an Enmity at our Peoples being convinced of their Sin and Danger thro' the Power of the Holy Spirit, that you cannot allow it to be ſeen in your *Review*, even when it doth appear in the Words of others which you quote, altho' Truth obliges you to do it faithfully. What you ſay, to ſhew that there is no Diſparity here, is, *Herein Mr.* Robe *miſtakes the Story; for there are many Inſtances in the Hiſtory of the* French *Prophets, wherein Hundreds at a Time, who came to their Aſſemblies, were preſently affected and ſeized with bodily Agitations, and they pretended to the Power of the Holy Spirit, as much as Mr.* Robe *can do for his Hearers.*— Mr. *Robe* is far from miſtaking the Story. I know and grant all this: But then it is further true, that all theſe Perſons, as ſoon as they were affected, and under the pretended Inſpiration, were their Teachers, as much as theſe before them: For they had no other Teachers, but every one among them while under the pretended Inſpiration; and what they uttered then, was their Teaching. So that the Diſparity ſtill holds.

The laſt Inſtance of Diſparity I gave was (incloſing in different Characters the Words you leave out) The Exhortations of the *Camizars* to Repentance and Amendment of Life, were without any Mixture of the Goſpel concerning Jeſus Chriſt, [*and the Principles, Means and Motives to Repentance revealed therein:*] In ours a Work of Conviction is diſtinctly carried on to a Work of ſaving Converſion in many, according

according to the Doctrine of the Gospel, [*and by the Influence thereof.*] In Answer to this you say, *I do them manifest Injustice; for they pretended at least to sound Doctrine.* For which you cite a Passage of *Lacy's*, who was a Man of a *bad Character* and *Morals.* But where, *Sir*, do I them this manifest Injustice? I nowhere say or insinuate that they pretended not at least to sound Doctrine. What Heretick or deluded Person doth it not? All I said was, That their Exhortations to Repentance and Amendment of Life, were without any Mixture of of the Gospel concerning Jesus Christ, *&c.* And do not you expressly agree to this as true? Wherein then have I done them manifest Injustice more than you?— As to what you add, *So I am afraid the same Charge may be laid against many of the Promoters of this Work amongst us, especially if we are to judge by the printed Rapsodies of Mr.* Whitefield.— It is such a Piece of *jeat black, manifest Calumny*, that Pity and Contempt is all the Answer I give it. After all your Unfair-dealing and childish Quibbles, let the Reader now judge if the Instances of the *essential Disparity* and *Unlikeness* between the *Camizars*, and the few of our People under question, doth not still stand firm.

As to the Instances you pretend to give of an exact Resemblance between the *Camizars* and our People, p. 39, 40. supposing they did hold, they are all so trifling and circumstantial, that, seeing the essential Differences remained unshaken, they will no more make our People like the *Camizars* in what was essential to their Delusion, than the walking of a Man upon two Legs will make him like an Ape in want of Reason, because it sometimes walks so.— However we shall consider what you say.

The first Instance of exact Resemblance you give is, p. 39. *The* Camizars *published Narratives of the wonderful Work among them, just like Mr.* Robe's *Narrative of the extraordinary Work with him.* But, *my*

dear Sir, this doth not make our People like the *Camizars*; it only makes me like them: For it was I who wrote the Narrative, and not they. Seeing then that they eſcape this Inſtance of exact Reſemblance, I'll bear it as well as I can; being it affects the Evangeliſt *Luke*, who wrote a Narrative in the *Acts of the Apoſtles* of the extraordinary Work then, as much as it doth me. After all, you are ſo tender of me, as to ſhew that this Reſemblance doth not hold, but that there is a manifeſt Difference; in that Mr. *Lacy* writes his Narrative *honeſtly*, and without giving any Ground of Suſpicion, by his publiſhing the Names of Perſons, and his Account in the Words of the Perſons themſelves; whereas I have done it *diſhoneſtly*, and ſo as to render it ſuſpicious, by concealing the Names of the Perſons, and giving the Account in an exact Uniformity of Stile.— So that here the Reader will obſerve that there is no Reſemblance in this even between me and the *Camizars*, who were an honeſt Set of Hiſtorians; and that I am obliged to your charitable Self, for helping me at this dead Lift.

As to the ſecond Inſtance you give, wherein you charge our People with taking upon them to exhort publickly at their own Hand, without any lawful Calling, as the *Camizars* did; 'tis ſufficient to ſay, That the Charge is without all Foundation, as Mr. *Webſter* obſerves, Marg. Letter, p. 8. And whereas you add concerning a Reſemblance betwixt our People and the *Camizars*, in bodily Agitations, Noiſe and Oſtentation; it hath been more than ſufficiently cleared in the former Parts of this Letter.

You conclude, by pretending to compare the Evidences that Mr. *Webſter* gives of Divine Influence as the true Spring of the extraordinary Work here, with the Evidences which Sir *Richard Buckley* and Mr. *Lacy* give of the Communication of the ſanctifying Grace of God to the Souls

Souls of the *Camizars*. How you have ſucceeded in the Compariſon, and how much of Integrity appears in your Quotations, will be abundantly evident to the Reader from Mr. *Webſter*'s Preface, p. 18, 19, 20, 21, 22. and ſhall only ſay in his Words, "That "we have, with reſpect to vaſt Numbers of the Sub-"jects of the preſent Work, A L L the Evidence of "*gracious Operations* by which one Man can judge "the State of another, and that Mr. *Fiſher* has not "pointed out *any one* eſſential Mark that is amiſſing: "And therefore, ſuppoſe he could inſtance (which "I muſt be allowed to think impoſſible) any *given* "Number in *any* Age of the Chriſtian Church, call "them *Camizars* or what you will, in whom there "appeared the ſame Evidences of a genuine Work "of the Spirit of God, and that yet the Event ſhew-"ed, from their all returning to Folly, that it was "not *ſaving* or *real*; there could nothing more be "inferred, than that Men to Appearance may be *real* "Chriſtians, while in Fact only *nominal* Chriſtians, "having a Form of Godlineſs, deſtitute of its Power. "But does it thence follow, that there are no true "Converts, or that we muſt not in the Judgment "of Charity think well of *any Man*; and that, be-"cauſe ſome, *once* ſeemingly in the Way to Heaven, "have drawn back into Perdition, we may ſay of "others, ſtill holding on in *the Paths of Truth and* "*Righteouſneſs*, that they are alſo under a Deluſion, "and muſt fall ſhort of the heavenly Felicity? Put "the Caſe of a Man to Appearance juſt what Mr. "*Fiſher* would have him to be, a Member of the "Aſſociate Presbytery, or one of their Adherents, "openly and avowedly contending for what they "reckon Truth; ſtill this Man, ſeeming to be ſome-"thing, might have only a vain Shew. *Paul* ſup-"poſes one may carry a Profeſſion ſo far as to re-"ſiſt unto Blood, and give his Body to be burn'd, "while ſtill deſtitute of Divine Love in his Soul *.

"But

* 1 *Cor.* 13. 3.

"But Mr. *Fisher* will not from thence infer, if such a "Man should fall away, that all the Associate Presbytery and their Adherents must be under a Delusion, and will *also* apostatize. And of Consequence he ought with us again to conclude, Allowing that the *Camizars*, or any Sect you will, did for a little seemingly bring forth the Fruits of the Spirit, and that After-experience proved their Goodness to be only as the Morning-cloud and early Dew that soon passeth away; nay, as observed, p. 8. of this Letter, that should it happen (which I pray God may not be the Case) that several Subjects of the present Work, who seemed to have started fair, shall stop short in the Christian Course, their Impressions being but *transient*; — it can no more be reasonably objected against the Sincerity of others, than the *passing Convictions* of a *Felix* will prove that never any were *truly converted* under *Paul's* Ministry, or that there are no *real* Christians in the World, because *many* have a Name to live and are dead.— *Judas*, seemingly not behind the other Apostles, betrayed his Lord and Master; and yet the rest sealed the Testimony of Jesus with their Blood."

After all that hath been said, let the *Camizars*, and the few of our People who have been under bodily Distress, be brought to the Test, and tried by the Rule which *Luther* desired *Melanchton* to try the Anabaptists by in *Germany*, the manifest Difference will appear: The *Camizars* will be cast by it, as under a Delusion; and ours will stand, as having an Evidence of a real Work of the Spirit of God, which they are destitute of. This is to be found in a Letter of *Luther's* to *Melanchton*, cited by the Reverend Mr. *Robert Fleming* in his *Great Appearances of God for his Church under the New Testament*, *Edinb.* Edit. 1732, p. 115, 116. "And, that "ye may try their private Spirit, ye may try whether they know Anguish of Mind, the new and "spiri-

" ſpiritual Birth, to be exerciſed about Death and " Hell: If you hear all Things from them ſmooth " and pleaſant, tho' they call it devout and religious, " and ſhould ſay they have been raviſhed into the " third Heaven, approve them not, becauſe they " want the Sign of the Son of Man, the only Power " of Chriſtians, and ſure Searcher of Spirits. Would " you know the Place and Way of talking with God, " it is here; *As a Lion he hath broken all my Bones,* " *and I was caſt forth from his Face; my Soul was* " *filled with Sorrows, and my Life drew near unto* " *Hell:* Try therefore, and hear not of glorious " Jeſus, unleſs you knew he was crucified." Thus doth that great Man write, *Tome* ſecond of his Epiſtles. By this Rule Mr. *Blair* and others tried the Counterfeits at *Lochlearn*, and rejected them, as not agreeing to it; by it Mr. *Dickſon* tried theſe at *Irvine*; and by it we have tried our People, and, finding them agree to it, dare not but approve of them. And hereby they are *eſſentially* differenced from the *Camizars.*

Thus I have brought my Anſwer to your *Review* as far as p. 43. where you begin to conſider the Principles of the Promotets of this Work, eſpecially with reſpect to a boundleſs Toleration and Liberty of Conſcience. I am not yet reſolved, whether, if the Lord ſpare me, I ſhall take the Trouble to anſwer it any further, having ſufficiently vindicated my Preface and this bleſſed Work from your Exceptions.— The intelligent Reader will obſerve, That you do not eſſay to prove the Charge of the Aſſociate Presbytery againſt the Promoters of this Work as pleading for a boundleſs Toleration and Liberty of Conſcience, and ſo deſert their Paper as a ſlanderous Libel; — 'Tis further evident, that the Proof you bring of Toleration-principles againſt us, is ſuch childiſh Quibbling as will be regarded by no Man of Senſe; — That you meddle with little or nothing of the reaſoning Part of my Addreſs to the Aſſociate Presbytery, and that what you

meddle

meddle with is done only by pitiful Shifts and Evasions. These Things make an Answer the less necessary; but, if I find it advisable for undeceiving of the Simple, you shall *(Deo volente)* hear from me assoon as I can find Leisure.

In the mean Time, be it known to you (to use the Words of that great Man Mr. *Dodridge*, Sermon on Regeneration, p. 113.) God has begun to open and establish his Kingdom, tho' you know it not; and has actually brought many poor Sinners into it, whom you proudly deride, as ignorant and accursed.

That our gracious God may enlighten you, remove your Mistakes, and do you the highest Good, is the hearty Prayer of,

Dear Brother,

Kilsyth, Jan. 10. 1743.

Yours, &c.

P. S. *T'other Day I had a Letter from Mr.* Webster, *wherein he desires me to take the first Opportunity of acquainting the Publick, That the Reverend Mr.* Ralph Erskine's *Letter here referred to, and printed in the Postscript to* Divine Influence, *&c. 2d Edit. was taken off a Copy sent from* London; *but Mr.* Webster *having just now received Mr.* Wesley's *Journal, observes that Mr.* Wesley *says he has printed only Part of Mr.* Erskine's *Letter; and Mr.* Webster *wishes, Mr.* Erskine *would publish the Whole of it, which possibly might cast more Light on this Affair.*